Mr. *SEWELL's*

FIRST

LETTER

TO THE

Bishop of *Salisbury*:

OR,

The Clergy and the Present Ministry Defended.

BEING

A Full Answer to his Lordship's New Preface to his Pastoral Care.

The Fourth Edition.

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Mr. *SEWELL*'s

FIRST

LETTER

TO THE

Biſhop of *Salisbury*, &c.

My Lord;

I Never read any thing which falls from Your Pen without a particular Admiration, but none ever yet affected me ſo much, even of your own Compoſitions, as that which is the Occaſion of the preſent Letter. Every Writer has his *Peculiars*, and every Reader his Favourite Writer, nay even Authors themſelves have their Favourite Books, whether out of a Fondneſs to them as their laſt, or beſt Produ-

ctions, I ſhall not determine. Your Lordſhip has freely own'd, that in the *70th* Year of your Age you begin to doat upon your *Paſtoral Care*, the moſt excuſable Time indeed (if any can be) to grow enamour'd with our ſelves. Old Men have a Privilege to commend themſelves, and I know no Reaſon why your Lordſhip ſhould not claim it as well as others: This I am ſure of, that there are ſome in your Lordſhip's Station, who want it as much as your ſelf. You are pleas'd to confeſs it as an Apology for your ſpeaking *thus* to the *World* at preſent, that you *cannot ſpeak to it long in any ſort*. What kind of an Apology this is, I leave the Criticks to determine, but I cannot but foreſee that if every Splenetic Old Gentleman ſhould make uſe of the ſame under your Lordſhip's Authority, that it muſt be of a very troubleſom, if not dangerous Conſequence. How muſt it alarm the World, if every Man on the wrong ſide of *Threeſcore* ſhould declare upon that Account, that he muſt and would *write?* What could we do in ſuch a Caſe? We can't deny him the Privilege, becauſe he might very juſtly ſay, *Why not I as well as* my Lord of *Saliſbury?* There is no reſiſting ſo powerful an Argument as this; tho' it is to be hop'd we ſhall ſee but little Effects from it; for tho'

tho' every one of your Lordſhip's Age may boaſt of the ſame Experience, yet we know but few who are ſo proud as to publiſh it to the World.

But my Lord, I cannot queſtion but that one who is ſo free to communicate, will be willing to receive ſomething from others too; and I do declare to your Lordſhip, that tho' I am not half *Seventy*, yet I think that there are many things in your *Preface*, that deſerve to be remark'd upon; ſeveral Things falſe in Fact, and ſeveral unfair Conſequences drawn from them. Theſe I ſhall take the Liberty to mention, not queſtioning but you will agree with me, that *with the ſame meaſure you meet unto others*, the ſame ought in Scripture Equity *to be meeted unto you again.*

Firſt then I obſerve that you ſay, you have ſuited this *Preface to the Times*, a Method which has been uſed with other Books of Reputation, and lately by a Reverend * Brother of your Lordſhip's before a few Sermons. It is well known what a hearty Admiration you expreſs'd of the ſaid *Preface*, and how uneaſie you have been ever ſince, that any one ſhould

* *The Biſhop of St.* Aſaph.

ſhow

ſhow a more forward and importunate Zeal than your ſelf. But the Time is at laſt come for your Lordſhip to flame out too, and as the Fire has been ſtifl'd ſome time, ſo it broke forth with greater Violence; There is now a *free Vent* given to your *ſad Thoughts*, and your *ſecret Mournings* are become Public.

But to trace more cloſely the Subject of your *Preface*, I cannot read your ſolemn Appeal to the *Searcher of Hearts* for the Truth of what you are going to utter, without a great Concern for your Lordſhip, for you may remember that thoſe Appeals to the Almighty in a late † Caſe, were by ſome of your own Principles taken for nothing more than a *Solemn Equivocation*. For my own part, I can't entertain ſo hard an Opinion of any Man; but then it is to be obſerv'd too, that the World are in ſome ſort Judges of *our Hearts* by our outward Actions; and if ſo, your Lordſhip muſt own that many of your own Profeſſion have entertain'd grievous Suſpicions, that tho' you may *have the true Intereſts* of *the Church* before your Eyes, you *have not always perſu'd them with a ſincere and fervent Zeal*. To

† *Dr.* Sacheverell's *Tryal.*

prove

prove this, my Lord, I will only desire these Concessions; That the *true Interests* of the *Church* are the Maintenance of its Doctrines and Discipline, and that tho' its Discipline may change, yet the Interests of its Doctrines are always the same. If this be allow'd, I can easily prove that your Lordship has alter'd, nay revers'd some *Doctrines* of the Church, which you your self have Propagated as such before. What can be a greater Contradiction than that *Resistance* should be unlawful and unscriptural in 1674, and not only convenient, but lawful, and founded upon Scripture in 1708? Be pleas'd only to compare your Sermon preach'd at *Covent-Garden*, *Dec.* 6. 1674. and your Assertions in a Speech at the late Tryal; and if the Equivocation of a Jesuit can reconcile them, I will allow that you have ever persu'd the *Interests* of the Church with a *fervent* and *sincere Zeal.*

If to deviate from the receiv'd and allow'd Assertions of the *Church*, and your own Arguments for those Assertions, be to be *sincere* in the *Church's Interests*, then have you persu'd them with a *sincere Zeal?*

If to make that a *necessary Duty* in the Subject, which you before condemn'd as a *Sin*, be a *sincere Zeal*, then you have been

been *ſincere?* *But I bear you Witneſs*, that it is a *Zeal* either without *Knowledge*, or *againſt it*. Theſe are indeed ſad *Thoughts*, and they would lie on my *Mind* both *Day* and *Night*, and be the *Subject of many ſecret Mournings*. I ſhould have, I confeſs, but little Leiſure then to manage *Politicks*, and make *Prefaces*, if theſe Things loaded my Conſcience.

But it is not ſo with your Lordſhip, you have not only time to reflect upon the paſt Affairs of *Church* and *State*, but to form imaginary Dangers hanging over them, even at a Juncture, when they are beſt ſecur'd. It was Criminal not long ſince, to ſay the *Church* was in *Danger*, when there might have been good Reaſons for the ſaying ſo; but you can involve the *whole Reformation* in the ſame *Danger* at preſent, and not be cenſur'd for it. By which we may perceive you are willing to take a Liberty which you would not allow to others; but thus it is, when Men of *Comprehenſive* Views inform us of the State of Things. The *whole Reformation* is now upon the Brink of Ruin, and by Conſequence *Geneva* muſt; this is enough for to make the good compaſſionate Biſhop cry mightily, and propheſie ſtrongly. But you go on, and ſay, *That the outward State of Things*

is

is black enough, God knows, but yet if God does, I dare ſay it is more than your Lordſhip knows, at leaſt we ſhall not be ſo apt to believe that you do, till you produce more ſufficient Evidences, that you have a Revelation for it. But one of your † Brethren had before told us of *Black Clouds*, and ſo it was neceſſary to keep on the Show, and bring them on again, tho' it were only as the *Sun and Moon* are introduc'd in the *Rehearſal*, no more than to take a Dance. However the *Clouds* begin to thicken, and your *Fears to heighten* upon another Account, the *inward State of Things, into which we are unhappily fallen.* And here we find grievous Complaints againſt the Ignorance of the Perſons, who offer themſelves to be ordain'd, the greateſt part of which muſt have fallen to your Lordſhip's Share, ſince we have not heard of the ſame Complaints from any other of your Brethren.

Your Accuſation is, *That the greateſt Part of thoſe who come to be ordain'd, are ignorant, to a Degree, not to be apprehended by thoſe who are not oblig'd to know it. That they know nothing of the eaſieſt Part of*

† St. Aſaph.

Knowledge, the Scriptures; That they lay the Blame on their Tutors in the Univerſities, who never mention the reading of them, to them. A very heavy Charge indeed, and it may be true in an Inſtance or two, but I cannot think it ſo frequent as you aſſert it is. This I very well know, that your Lordſhip ſeems to lay hold of every Opportunity to blacken the *Univerſities*, and the inferiour *Clergy*. But nearer to the Point, It is well known, that your Lordſhip deals unfairly in the Examination of the *Candidates* for *Orders*, and of this I leave thoſe concern'd in it, to give Inſtances. I only beg your Lordſhip to conſider, that the Generality of theſe Perſons come with great Apprehenſions of your Sagacity, and modeſt Diffidence of themſelves, and that a little Confuſion will put the moſt knowing, and the moſt *mighty in Scriptures* out of a Poſſibility of returning a preſent Anſwer to every inſidious Queſtion. Beſide, that when you are pleas'd to help that natural Confuſion, by asking ſuch immaterial Queſtions, as how many *Verſes* there are in ſuch a *Chapter*, or leaping from the *Beginning* of one of the *Goſpels* into the *Middle* of one of the *Prophets*, you cannot but think this deſultory way of Examination may put a modeſt Perſon, tho' well prepar'd,

to

to a Stand. This is an Ignorance which no one need be aſham'd of, and I rather think the Shame ought to return upon thoſe who account it ſo.

As to the *ſecond* Part of this Accuſation upon the Tutors in the *Univerſity*, I can aſſure your Lordſhip, that either the *Informants* abus'd you, or you have done the ſame by the World. For ev'ry Body that ever enter'd an Univerſity, is able to contradict, upon his own Knowledge, what you report of the *Tutor's* Silence in reſpect of their recommending the *Scriptures* to their *Pupils* Peruſal. They do not only in their Publick, but in their Private Diſcourſes enjoin them to read them, but have their ſtated *Lectures* as Comments upon the *Scriptures*. This Scandal has the leaſt Grounds of any that could have been caſt on thoſe Honourable Bodies, and the frequent excellent Diſcourſes of many of the younger *Clergy* from among them, ſufficiently contradict this Calumny. I own that moſt of the Profeſſion inſiſt upon ſome *Scripture* Doctrines not very grateful to your Lordſhip's Taſte, and therefore they have the Misfortune to incur your Diſpleaſure. *Hinc illæ Lacrymæ.* This is the Cauſe of thoſe ſecret *Mournings*, thoſe *Tearings* of the *Heart*, and Revilings of the *Mouth*. But

had your Lordſhip's Seminary ſtill flouriſh'd, had more young Clergymen of the ſame ſort, as thoſe to whom you allow'd Penſions to hear your *Lectures*, been ſtill ſent out into the Vineyard, we might have expected glorious Labourers indeed. Tho' it's a Secret ſtill what your Lordſhip intended to propoſe by that Inſtitution, and what Principles you were pleas'd to inſtill, yet the Effects are notorious, and the Men ſo well known, that the Univerſities do not envy you the Honour of their Education. May their Examples not be objected to their *Mother*'s Diſcredit, but the Precepts of their Adopting *Father!*

Upon the whole, my Lord, if the young *Divines* have not a nice Penetration in *Schemes* of *Government*, or *Logic* enough to reconcile Contradictions, Talents only for the higher and more exalted Genius of your Lordſhip, yet they have *Goſpel*-Vertues of equal Uſe in their Stations, *Faith*, *Charity*, *Meekneſs*, and *Humility*. As to Points of Learning, let the general Character of the Order, which I think was never better than at preſent, be left to confute the bare unſupported Aſſertion of a ſingle Perſon. But let us hear the worſt, for the *Mouth of the Enemy is open, he ſhooteth forth bitter Words.*

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The Caſe (ſays your Lordſhip) *is not much better with many, who having got into Orders, come for Inſtitution, and cannot make it appear that they have read the Scriptures, or any one good Book ſince they were ordain'd.* If this be the true State of the Matter, we allow it deplorable, but who has contributed towards this Ignorance? Why, even the Accuſer, for is it not your Lordſhip's Advice to the younger *Clergy*, even in this your *Favourite Book*, to preach other Mens Sermons rather than their own? Whereas had they ſtudied, and labour'd hard in the Compoſition of theſe, they could not but have collected a good Stock of uſeful and ſubſtantial Learning. I know that your Lordſhip ſeems to give ſome Reaſons for what you ſay, but ev'ry one muſt own, that ſuch a Shifting Thievery as this muſt wear out the Nerves of Induſtry, and contract a Ruſt and Canker of Idleneſs, which Time, inſtead of correcting, will only make worſe, by turning that to Neceſſity, which was at firſt only a ſlothful Indulgence. I am ſure the preſent Biſhop of *Rocheſter*, as good a Judge as any, even in your Lordſhip's Opinion, condemns the Practice upon ſubſtantial Grounds, and ſays, That theſe young *Pilferers* will have the common Fate of

all

all *Thieves*, not to be able to leave it off in their Age.

But ſtill you are unſatisfied, *your Soul is pierc'd* by *your own Sword*, you cry out, *Oh! that I had Wings like a Dove, for then would I fly away, and be at reſt.* It is the general Wiſh of good Men, that your Lordſhip reſembl'd the *Dove* in ſomething elſe beſides *Wings*, and then I am ſure you would be more ſecure of *Reſt* when you did fly away. It is impoſſible you ſhould complain more heartily, if we were ſunk to the loweſt Ebb of Ignorance, nay I queſtion then whether you would complain ſo much. Let us however look about us a little; who are theſe *that can't* deal with *Atheiſts*, *Papiſts* or *Diſſenters?* You muſt own that thoſe who have ſignaliz'd themſelves moſt of late againſt the firſt, and laſt of theſe, are but young Men in compariſon to your Lordſhip. Theſe were they, who under the Banners of their Superiours, fought againſt *Occaſional Conformiſts* too, falſe Notions of *Moderation*, unſcriptural *Reſiſtance* of *Princes*, when many of the *Great* and *Grave* had either bid their Souls take their *Reſt*, or were unchriſtianly buſy in ſanctifying falſe Opinions by their Authority. Neither is it to be doubted, but that they are equally prepar'd againſt the *Papiſts*,

piſts, if ever it ſhould pleaſe the Almighty to threaten the Church with thoſe Adverſaries, as much as we lately have been with the *Diſſenters*. Nor was this carried on *by bitter Railing, or a rough Behaviour*, tho' there were ſevere Provocations to it in the Writings of their Antagoniſts. The late Controverſies between Dr. *Wells* and Mr. *Peirce*, Mr. *Bennet* and Mr. *Robinſon*, and others, will ſufficiently juſtify this Truth to any impartial Reader.

But it is not only the hard Fate of the *Clergy* to ſuffer for a pretended Fury againſt the Separatiſts, but a tame and ſupine Negligence of the *Papiſts*. Who are here pointed at by your Lordſhip, I cannot ſee, if you will be pleas'd to inform us where to fix the Scandal, or elſe we muſt take it as a looſe ungrounded Notion, which we have as much Reaſon to *deny*, as you to *affirm*. For it is not a Proof that we have no Guard upon our ſelves, becauſe we are not continually giving falſe Alarms, and crying out with a lamentable Tone, *Popery, Popery*. We know that if it were not for that terrible *Tryſyllable*, moſt of the ſecret Enemies of the Church and Conſtitution would have nothing left to amuſe the People with; *Popery* is the common Stale of the Party,

Party, and the Cheat has been ſo long play'd upon us, that we begin to be weary of it. So that if your Lordſhip, or any other *falſe Prophet*, or *Dreamer of Dreams*, ſhould try it again, you muſt expect the Fate of common Deceivers, not to be believed. We very well remember who were moſt *ſilent* when there was the greateſt Occaſion to *ſpeak*, and it is as plain who are loudeſt now *when* the Danger is removed.

From the *Diſſenters* let us proceed to that ſhining Character of the *Low-Church Men*, the next in Merit, among whom your Lordſhip owns your ſelf to be ranked.

We muſt own it as a great Favour, that ſo good a Judge of their Principles, and one who is ſo entirely in their Secrets, will be pleas'd to *open all that he knows is particular to them*; For from whom could we expect a better Information, than from the Mouth of their *Rabbi*, from him who ſuffers himſelf to be call'd their *Maſter?*

The *firſt* diſtinguiſhing Part of their Character is, *That they are cordially and conſcientiouſly zealous for the Church as eſtabliſhed by Law: But yet they think no Human Conſtitution is ſo perfect, but that it may be made better, and that the* Church *would be both*

both more ſecure, and more unexceptionable, if the Adminiſtration of the Diſcipline were put into other Hands, and in a better Method. Theſe Principles, whatever wiſer Heads may think of them, my Lord, ſeem to me a plain Contradiction to each other; for I can't conceive how any one can be *cordially* or *conſcientiouſly Zealous* for any Thing *eſtabliſhed*, if at the ſame time he wiſhes that every Thing were *alter'd*; He cannot by that Rule be *Zealous* for the *Church* as it *now is*, but as he would have *it to be*; and in this Senſe we own the *Zeal* of the *Low Church Men* to be very hearty and ſincere. If your Lordſhip's Heart and Conſcience be for the *Church as eſtabliſhed by Law*, unleſs you can divide your Heart and Conſcience, (a common Caſe in theſe Days) they cannot be for another Regulation not eſtabliſh'd by Law. We own that old Maxim indeed with your Lordſhip, that no *Human* Conſtitution is perfect, for then it would not be *Human*; but if it has all the Perfection that any Thing of that Nature can have, we reckon that ſufficient. What your Scheme of Alteration is, to make *the Church more ſecure, and more unexceptionable*, I cannot gueſs, only I find the *Adminiſtration muſt be put into other Hands.* What, my Lord, muſt

we have no *Biſhops*, no *Convocation*, no *Eccleſiaſtical Courts*, but only *Lay-Elders*, and the Votes of the People to adminiſter? Does your Lordſhip look beyond the *Tweed*, or have you an Eye upon the more perfect Model of *Geneva?* Or do you think with a certain *General* at a *late Tryal*, to give us that moſt *unexceptionable Security* of Military Directors? Are *Generals*, and *Lieutenant Generals* to be Adminiſtrators of *Church-Diſcipline?* Pray my Lord, let us be reſolv'd in your next *Preface* who you have pitch'd upon, or elſe you will give us abundance of *Reaſon* to entertain hard Thoughts of your Friends the *Low Church Men.*

Another Mark of theſe good Men you give us in the following Words; That *they think that in Matters declared to be indifferent, no Harm could follow on it, if ſome Regard were had to the Scruples of thoſe who divide from Us, in order to the fortifying the whole, by Uniting us among our ſelves.* And has not all due and reaſonable Regard been had in this reſpect to the Diſſenters; have not they had *their Conferences* with our *Church* to adjuſt them? Were not their Exceptions prov'd unreaſonable; and when ſome Points for Peace-ſake would have been granted, did they not multiply their Objections, and ſtart

ſtart off from their firſt Propoſals? To allow ſome of their Scruples will not ſatisfy them all; and to allow all, will not ſatisfy many of them: So that ſuch Conceſſions muſt be endleſs, and ev'ry time that any popular Perſon among them would frame new Scruples, new Conceſſions muſt be made, or new *Schiſms* ariſe. It is not to be ſuppoſed then that *Regard* to *Scruples* would *ſatisfy the whole*, but rather lay the Seeds of perpetual Diviſions and Separations, and make a mere *Babel* of the *Church*. No one is againſt a *kind Deportment* to the *Diſſenters*, but it ſhows too much Partiality in any one of the *Church of England* to be continually treating her Members *roughly*, and ſmoothing over her profeſs'd *Enemies*. That Conduct I am ſure ought to be chang'd in ſome great Men, but I ſhall not expect it, 'till the *Leopard changes* its Spots.

The next Diſtinction of the *Low Church Men* conſiſts in that *great Difference they made between the Diſſenters and Papiſts*. The one your Lordſhip conſiders as a *Handful of Men, not capable of doing us much Miſchief*. But we know by woful Experience, that their *Numbers* are great, their Capacity of doing *Miſchief extraordinary*, and were but their Abilities and Opportunities anſwerable to their Will,

we can't help thinking that they would ſerve us as they have done before. But if according to your Lordſhip they are capable of doing us ſome Miſchief, you can't blame us for conſulting for our own Security, and endeavouring to prevent even that Miſchief which they are able to do. But your Lordſhip will never be taken for a *faithful Spy*, if you make the Number of our Enemies on that ſide ſo few as a *handful*; tho' I muſt own it is a good Reaſon for you to withdraw that powerful Oppoſition which you might make againſt them. But what Notion has your Lordſhip on the contrary of *Popery?* Why, *That is to be conſider'd not only with Relation to the many Opinions and Practices held by them, ſuch as Tranſubſtantiation, Purgatory, and the worſhiping Saints and Images. They are perſwaded that theſe are falſe and ill-grounded, but they can eaſily bear with them, as they do with other Errors. But they conſider Popery as a Conſpiracy againſt the Liberty and Peace of Mankind, on deſign to engroſs the Wealth of the World into their Hands.* Whatever your Lordſhip and the *Low Church Men* think, I believe that no true Sons of the *Church of England* can *eaſily bear* with *Tranſubſtantiation, Purgatory*, &c. If you are perſwaded that theſe *Doctrines are falſe*

falſe and ill grounded, could your Conſcience bear with them eaſily? Yes, for that is not your Lordſhip's Reaſon againſt them, but *they deſign to engroſs the Wealth* of the World. So that according to your Lordſhip's Argument, were you but to have a ſhare of their Wealth, you could in Conſcience immediately turn Papiſt, and bear a *Cardinal's Cap* as *eaſily* as a *Mitre*. It is not then upon any *ſpiritual*, but *temporal* Account that you think Popery ought to be oppoſed, your *Reaſon*, *Senſes*, and the *Scripture*, might be renounc'd, if they would not make you a *Slave*, or take away your *Revenues*. It was always the Opinion of the *Church*, that rather than admit of any Alteration in the Fundamentals of the *Chriſtian Religion*, or recede from the Doctrines of the Scripture, her Members ought to endure *any Perſecution*, even to Loſs of Liberty, or Life; but the *Low Church Men* are ſo much for ſecuring their *Property*, that they care not what becomes of their Souls. And now my Lord, I may well ſay in your own Words, that *Politicks and Party have eat out among ſome of us*, not only *Study and Learning*, *but that which is the only thing*, *that is more valuable*, *a true Senſe of Religion*, *with a ſincere Zeal for which the Son of God both lived and died*;

and

and to which those who are received into Holy Orders vowed to dedicate their Lives and Labours. If this be a Principle of the *Low Church Men, I pray that my Soul may never enter into their Secrets*; and I am bound to thank your Lordship for the Discovery you have made to the World of their Opinions.

As to the other Parts of the Character of the *Low Church Men*, which are only in Opposition to some Notions of particular Persons, and not held by any Number of those who are called the *High Church*, let the Maintainers of those Doctrines answer for them, and let not any unjust Consequence be drawn from thence upon the Whole Body. I only observe, that tho' your Lordship may condemn them as false, yet according to your own Allowance of *private Judgment in Matters of Religion*, they are at liberty to assert and maintain these Doctrines. To deny meerly, is not to disprove; and I can't help taking notice, that this Part of the *Low Church Creed* depends wholly upon *Negatives*. If there are in these any *Steps towards* Popery, consider what nearer advances your Lordship has made to it, by declaring, in the foregoing Head, with what patience you could bear upon occasion the more palpable *Errors* of that *Church*.

Church. That great *Beam* in your own *Eye* which hinder'd you from ſeeing the formidable Number of *Diſſenters*, and the groſſeſt Errors of *Popery*, muſt firſt be *pulled out* before you will be thought a proper Diſtinguiſher to *pluck* the *Moat* out of the *Eyes* of *your Brethren.*

It ſignifies but little after this to tell us the old Tale of an unfortunate *Prince*, who, by your Lordſhip's leave, could not be ſaid to be *Educated among us*, ſince at a *Time* when he was able to think for himſelf, and upon which the fixing of our Reſolutions and Opinions generally depends, he was obliged, by the *Saints* and *Low Church-Men* of thoſe Days, *to wander long beyond Sea*, and was expoſed to the Danger of being made an unhappy Convert. We agree with your Lordſhip, that we can *expect no leſs from him who calls himſelf his Son*; but indeed we expect nothing at all from him, ſince we can't perceive by what means he ſhould ever endanger either the *Church*, or our Liberties. If your Lordſhip, by any private Intelligence, is acquainted with any ſuch deſign, you are obliged to produce it; but if it be no more than the general Scheme of the *Extirpation* of *Hereſy*, held by that Church, we neither queſtion the Endeavours of a gra-

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cious Soveraign, a ſagacious Miniſtry, and a truly zealous Clergy, to obviate any ſuch Attempt.

Be eaſy, my Lord, and diſturb not the Peace of your old Age with vain and imaginary Fears of taking the other turn to *Holland*, and ſharing in a Second *Revolution*. You are likely to enjoy a good Biſhoprick as long as you live, and, I dare ſay, you will not die a *Martyr* for your *Religion*; if the worſt comes, the *Roman Catholicks* you know are not againſt Epiſcopal *Sees*.

But why ſhould you excuſe your ſelf from giving a Character of the *High Church-Men?* Why truly, *becauſe you know too little to tell* what their *Maxims and Views are*. You were once, my Lord, acquainted with the Principles, tho' not with the *Name*; and knew how to carry their Doctrines as high as the beſt of them, by which we may perceive that you underſtand how to ſuit your *Principles* as well as your *Prefaces*, to the *Times*. You have always had a very tender regard for your *ſelf*, and I find that you can't help mixing ſomething Perſonal in every thing you write, *Speeches*, *Sermons*, *Political Pamphlets*, and *Prefaces*. You have given us, in your own Defence, a bold Imitation of what

what the *Apoſtle* called *Folly*; you expoſtulate pathetically with us upon your own Merit, *comparing your ſelf with others*. It is a noble Appeal indeed: And becauſe your Lordſhip ſeems to Triumph in it, I will beg leave to add a few other Particulars in the ſame ſtrain which you have omitted: *What have other Biſhops done to expreſs their Zeal for the Church*, &c. *What I have not done?* Have I not traced the firſt Steps of the *Reformation*, and urgently recommended the Neceſſity of a farther and *purer Reformation?* Have I not, on this Occaſion, *been inſtant in ſeaſon, and out of ſeaſon? Ye are Witneſſes.* Have I not ſtrenuouſly pleaded for that moſt Chriſtian Scheme of including all Sects within the Pale of the Church, and was not that *Love* and *Univerſal Charity?* Have not I endeavour'd to prove the *Revolution* a Right of * *Conqueſt*, and ſet up a Title which every Body diſown'd? Are not then my *Religion*, and my *Politicks*, both of a piece, and have I not fought with *New Weapons* both for *God and Man?* So that I may ſay, *What have I done, or what have I left undone to Merit the unkind Returns I meet with?* What

* *His Lordſhip writ a Book, intituled*, King *William* Conqueror; *which was Burnt.*

is there either in the Manner of my *Living*, or the Courſe of my *Writings*, which ought to be excepted againſt?

After ſuch an Apology as this, my Lord, you may well bid defiance both to Writers and Readers, and call a *Cloud of Witneſſes*, who can eaſily prove the Truth of your Aſſertions. You may, with a Mouthful of *Bitterneſs*, exclaim againſt *Calumny*, and take your Revenge upon the World in that very way which you have condemned. However, to do your Lordſhip Juſtice, you begin now to ſoften a little, and ſpeak tenderly of the *Nonjurors*, and, I hope, they will return their Compliment, by ſaying, your *Paſſions* and *Frailties* too *are to be lamented*, and *gently cenſur'd*.

Tho' I can't tell whether they are much oblig'd to you, ſince you have ſpoke kindly of all *Opinions* and *Religions* in their turn; and, it is to be hoped, that before you *go off the Stage*, you will give even the *High Church of England* a favourable Word.

This, my Lord, we expect, and we heartily *lament your Frailty* for not doing it before; but we depend upon it, as your laſt *Act*, before you go to *the Regions of Peace and Love*. Then we commonly remember things that we had *forgot*

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half our Life before ; and it is but *Charity* to think your Lordſhip will do ſome time or other like the reſt of the World.

But tho' the *Nonjurors* find ſome Favour in your Eyes, you are highly incens'd againſt the *Occaſional Conformiſts*; *for Men to take Oaths againſt their Conſciences, and in hope to compenſate for that, their acting contrary to them, is of ſo monſtrous a Nature, that our Language does not afford Words black enough to ſet out its Deformity.* Our Language, my Lord, has many *black Words*, and you can find them out upon occaſion ; yet, I do affirm with your Lordſhip, tho' I have read your Works carefully, that I can't find any, even there, ſufficiently expreſſive of ſuch an Impiety. *Prevarication*, and *Equivocation*, which frequently occur in your Writings, are not half *black enough*, and yet the Sin is frequent ; but I will not ſay who is an *Inſtance* of it. The *Prophet* did not dare to tell *David*, *Thou art the Man*; till he had brought him to condemn himſelf by a *Parable:* But I am not at leiſure to make one at preſent, and if I did do it with Succeſs, I know ſome People *black* enough to equivocate even their *own* Words away.——But not to inſiſt on that,

I beg the Favour of your Lordſhip to inform us in Oppoſition to whom you drew that fine Picture of Her *late Majeſty*, and give us ſome Reaſons for ſaying, That our *preſent Condition is a diſtracted, if not a deſperate State.* I believe no true *Britain* can deſpair under ſo Gracious and *Good a Soveraign*; but they who intend to *carry* our *Conſtitution on to Perfection*, muſt make it *imperfect*, or elſe they could have no work, nothing to buſie their Heads, or employ their Hands. We have abundance of *State Empiricks*, we know, my Lord, who would fain prove us in a *Frenzy*, that they may have the Opportunity of curing us; but we muſt be *deſperate* indeed, if ever we truſt our ſelves in their Hands. We know the Courſe too well to try it again; more *Bleeding*, freſh *Leeches*, a continual *War*, a *General* for *Life*, and all our *Lives* for our *General.*

I entirely agree with your Lordſhip, that the *Biſhops* ought to *humble themſelves before God*, tho' we may differ a little in our Reaſons for that Humiliation. They *ought to mourn in ſecret for their Sins*, and not *blow a Trumpet* either when they repent of their bad Deeds, or are deſigning good ones; a Me-

Method which I find your Lordſhip does not take, ſince you publiſh your *Mournings* to the World: And if you proceed ſtill in that way, I expect nothing (as Matters ſtand at preſent) but a *Chapter* of *Lamentations* every Week. The End of all this is truly Chriſtian, to implore the Bleſſing of God, and avert his Judgments; and if we were near what your Lordſhip calls the *laſt Extremities*, we ought to pray the more fervently for a *Deliverance*. It is true, God has deliver'd us in many Inſtances, but are we now near the *laſt Extremities?* Not, to quarrel with ſo good a Judge of Stile upon a *Tautology*, let us only view what Reaſon you give us to think we are in ſuch a Condition. All that we can find is, that the *Appearance* of a *Peace* is *formidable*; and, that the King of *France* will by that have ſuch an *Accumulation* of *Power* and *Treaſure*, *that nothing, humanly ſpeaking, can ſtand in his way.* Your Lordſhip knows very little of the State of the preſent *Peace*, if you think that he muſt neceſſarily grow into the Power you mention: The ſame Oppoſers will ſtill, upon any ſuch View, be in his way; and humanly ſpeaking, it is impoſſible for an exhauſted Kingdom, after ſo long a War,

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and ſo many Loſſes, to be in a ſhort time formidable again. But your Lordſhip will, I perceive, confine the Expreſſion of *humanly ſpeaking* to a ſingle Perſon, or an envious Party, and then indeed it will do your Buſineſs. You go on and ſay, That a *Prince* is not to be truſted who has broken *Oaths*, and *Edicts*, and then we muſt according to your Scheme have a perpetual War: But I deſire your Lordſhip would think once more, what Scandal you fling on her Majeſty's Adminiſtration, by affirming that a *Great Alliance is quite diſſolved*. Is a publick Invitation to a Treaty, a joint Concurrence in the Method, and Terms of Peace, a Diſſolution of an *Alliance*? I imagine that this is an Inſtance rather of a ſtronger *Union*; but it is to no purpoſe with you, it is and muſt be an *avow'd departing from the Sacred Ties of Treaties and Alliances*, and the Scripture it ſelf muſt be abus'd in order to prove Her *Majeſty* and our Nation guilty of *Treachery*. Your Lordſhip may proceed and denounce more Woes, without either Reaſon, or Pity, without a Senſe of perverting the Sacred Text, and wire-drawing Religion into Politicks. You may apply the Character of the Devil to the *King of France*,

France, tho' you have taken the *roaring Quality* to your ſelf.

To conclude, my Lord, I think that I have proved what I intended, That there are many Things falſe in Fact in your Preface, and many unfair Conſequences drawn; and I deſire you would be pleas'd to clear your ſelf from them, either by retracting them, or proving them true. Remember the Woe againſt falſe Teachers, and Sowers of Sedition, and every one will then join with you, and pray for a Deliverance from all *Sedition, privy Conſpiracy and Rebellion, from all falſe Doctrine, Hereſie, and Schiſm, from Hardneſs of Heart, and Contempt* (and Perverſion) *of God's Word and Commandment.*

I remain

Your Lordſhip's, &c.

G. S.

POSTSCRIPT.

THE Occaſion of this Postscript is upon ſome New Confirmation I have received of your Lordſhip's Inconſiſtency with your ſelf, and your former Opinions. Your Anſwer to your *Citation* in *Scotland* for High Treaſon, and your Three Letters in *October*, 1687, to *the Secretary of State* at that time, are the Materials which I ſhall go upon. To clear your ſelf from any the leaſt Suſpicion of Treaſonable Poſitions, your Lordſhip ſays; *I have preached a whole Sermon at the* Hague *againſt all Treaſonable Doctrines and Practices, and in particular againſt the Lawfulneſs of Subjects riſing in Arms againſt their Sovereign, upon* the Account of Religion: *and I have maintain'd this ſo oft, both in Publick and Private, that I could, if I thought it convenient, give Proofs of it that would make all my Enemies be aſhamed of their Injuſtice and Malice.* For God's ſake, my Lord, make your Enemies aſham'd, it can never be too late, bur if they ſhould chance to prove the contrary to what you here aſſert, let it return upon your own Head. But you'll cry, My Opinion may alter, I may be for one Extreme at a convenient Time, and another at an Opportunity equally ſeaſonable: why truly ſo you may, and ſo you have been —— When one is upon point of *Marrying* in a *Republic*, that alters the Caſe —— but you did not *marry* [illegible] the *Country*, my Lord, I ſuppoſe.

I will put one Quære to your Lordſhip, and then have done. Whether as in Scripture no *Man can ſerve two Maſters*, ſo in Politicks no *Perſon* can ſerve two States, he being equally free of, and *naturaliz'd* in both, and whether he mayn't be ſometimes for one, and ſometimes for the other?